Christ Church

Hudson, New York

1802 — 1902

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The Reverend

Joseph Hooper.

With the regards of

Charles Lawrence Coe

Rector of Calvary Church

Hudson.

May 15. 1911.

CHRIST CHURCH.

Centennial

of

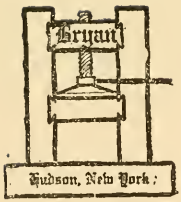
Christ Church

Hudson, New York

Original Seal

[Comp. by S. M. Griswold & W. H. Scovill.]

1802 —·— 1902


Bryan
Hudson, New York

Compiled by the Rector,

Rev. Sheldon Munson Griswold,

Bishop-elect of Salina, and

William H. Scovill, Junior Warden.

Published by the Vestry.

Officers of the Church
1902

Rector

Rev. Sheldon Munson Griswold, D.D.

Wardens

John M. Pearson, Sr. Warden
William H. Scovill, Jr., Warden

Vestry

Chas. W. Bostwick
James A. Eisenmann
Samuel B. Coffin
Herman Livingston
Rev. Albert E. Heard
R. A. M. Deeley
Stanley Y. Southard
Edmund Spencer

Certificate of Incorporation

WE the Subscribers, Bethel Judd, Rector of Christ Church in the City of Hudson, in the County of Columbia and State of New York, and John Keeney and William E. Norman, Members of the said Church according to the Form of the Act of the Legislature of the State of New York passed the twenty-seventh Day of March, 1802, entitled "An Act to provide for the Incorporation of Religious Societies," do hereby certify, that on Wednesday the fifth Day of May in the Year of our Lord one thousand eight hundred and two, the Male Persons of full Age of the Church aforesaid which is in Communion with the Protestant Episcopal Church in this State who have belonged to the said Church for the last twelve Months, and have been received therein and have attached themselves to the protestant Episcopal Church, met, according to public Notice given in the Time of Morning Service on two Sundays previous thereto, according to the said Act, for the Purpose of incorporating themselves under the said Act, and by a Majority of Voices to elect two Church Wardens and eight Vestrymen, and to determine on what Day of the Week, called Easter Week, the said Offices of Church Wardens and Vestrymen should annually thereafter cease and their Successors in Office be chosen; at which Election the said Bethel Judd presided and we do further certify that John Powell and Hezekiah L. Hosmer were at the said Election

elected Church Wardens by a Majority of Voices, and that John Talman, Henry Malcolm, Chester Beldine, John Kemper, Henry Dibble, Richard Bolles, James Hyatt and James Nixon Junior were elected by a Majority of Voices, Vestrymen—And further that Wednesday in Easter Week was fixed on as the Day when the said Offices of Church Wardens and Vestrymen shall annually hereafter cease, and their Successors in Office be chosen—And further that the said Church shall be known in Law by the Name or Title of "The Rector, Wardens and Vestry of Christ Church in the City of Hudson."

In witness whereof we have hereunto set our Hands and Seals this fifth Day of May in the Year of our Lord one thousand eight hundred and two.

Sealed, signed and delivered
In Presence of
The Word "that" in the Second
Page being first interlined.
Joseph Prentice
Wm. Stanton.

Bethel Judd
John Keeney
Wm. E. Norman

Columbia ss. Be it remembered that on the Sixth Day of May in the Year of our Lord one thousand eight hundred and two before me Stephen Hogeboom one of the Judges of the Court of Common Pleas of the County of Columbia, came William Stanton one

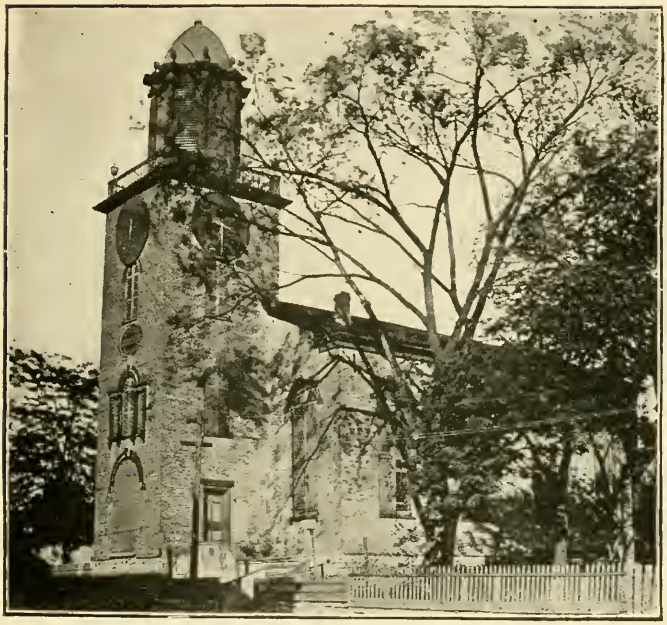
of the Subscribing Witnesses to the preceding Certificate, to me well known and made Oath that he is well acquainted with Bethel Judd, John Keeney and William E. Norman in the said Certificate described, and that he saw the said Bethel Judd, John Keeney and William E. Norman execute the same freely for the Uses therein mentioned—and that he the said William Stanton and Joseph Prentice to him well known, severally subscribed their Names as Witnesses to the Execution thereof—And I having examined the same and finding therein not material Erasures or Interlineations (except the one noted) do allow it to be recorded.

STEPHEN HOGEBOOM one of the Judges of the Court of Com. Pleas for the County of Columbia.

Historical Sketch

THE information concerning the Church in Hudson, the earliest days of its settlement, is very meagre. There is no reliable information as to any services of the Church of England being held during the time that the place was known as Claverack Landing.

There is on record a petition from John Frederick Harger, John Carb and Godfrey DeWolven, in behalf of sixty families of Churchmen living at East Camp, to Bishop Compton. This petition, which bears the date of October 8th, 1715, is for permission to build, at Kingsbury, a Church, sixty feet long and forty feet wide, and to collect by subscription the necessary funds for that purpose. Tradition states that Church families living at Claverack Landing, the old name for Hudson, were in the habit of driving up to Albany to take part in the celebrations of the great feasts of the Church, Christmas, Easter and Whitsunday, taking three days for the trip. Occasionally the clergymen from Albany would visit the Churchmen here, holding services and administering the sacraments at their houses. The Rev. Thomas Brown was in charge of St. Peter's, at Albany, from 1754 to 1768, and the Rev. Henry Monroe from 1768 to 1774. During the Revolutionary War these ministrations were suspended and the people were deprived of the privileges of the Church until the time of Mr. Bostwick in 1775.



THE FIRST CHURCH.
(Corner Second and State Streets.)

Christ Church Parish

About the time of the incorporation of the City of Hudson, 1785, services of the Episcopal Church were held by the Rev. Gideon Bostwick, who was at that time stationed at Gt. Barrington, Mass. This clergyman was in the habit of driving over every fourth Sunday and at a later time every third Sunday, to officiate and preach. A subscription was raised to pay the expenses of his coming, although no remuneration was made to him. Money for this purpose was collected by Peter R. Ludlow and by John Thurston, one of the original proprietors of the City of Hudson. The services were held first at an old school room on Diamond street, and afterward in the school house of Mr. Bliss, on what is now Chapel street, which fact is said to have given the name to the street. Mr. Bostwick made an effort to build a suitable Church, and a committee was appointed to collect subscriptions for the purpose ; after about five years a sufficient amount seems to have been raised, and then the Rev. Mr. Gardner succeeded to the work. Mr. Bostwick during the time of his ministration in Hudson baptised one hundred and nineteen persons and officiated at nine marriages.

The Rev. Walter C. Gardner was the first clergyman of the Church resident in Hudson, and his parish embraced Claverack, Athens and Catskill as well. He came to the city in 1794. The parish was organized, which seems to have been called St. Paul's Church, John Talman and John Powell being the first Wardens. A plot of ground was given by the

proprietors of the city, on condition that a Church should be erected on the land so conveyed within five years; it is not now known where this first lot was located, but it was afterward exchanged for a lot on the southeast corner of State and Second streets.

Mr. Gardner went to New York and made an appeal to the authorities of Old Trinity Parish; this parish gave him two thousand dollars, on condition that the money should be used to purchase the church lot and parsonage. This condition was imposed upon the gift at the request of Mr. Gardner himself, but on this return the Vestry flatly refused to accept the money on those terms. This caused some feeling in the parish between the Rector and Vestry, "where-" upon Mr. Gardner left abruptly under somewhat " unpleasant circumstances, carrying with him the " grant from Trinity and two thousand dollars more, " being part of the funds raised upon Mr. Bostwick's " subscription paper." The partially completed church building was used as a store house and services were discontinued; an English clergyman by the name of Hinley, who had a school in the city, sometimes read the services of the Prayer Book, but there is no further reliable information as to the work of our Church in Hudson before the formation of the present parish.

Hurley

On Wednesday, May 5th, A. D. 1802, a meeting of the members of the Episcopal Church in the City of Hudson was held in a school room of a Mr. Judd, public notice having been given of the meeting two

previous Sundays at morning service. Apparently the services had been continued by the Rev. Mr. Judd, for the record shows that the Rev. Bethel Judd presided at the meeting, and election was had of Wardens and Vestrymen, and the first Wardens of the parish elected were John Powell and Hezekiah Hosmer.

The first Vestrymen elected were, James Hyatt, John Talman, Henry Malcolm, Henry Diblee, John Kemper, Chester Belding, Richard Bolles, James Nixon, William E. Norman, Secretary, and John Kenney, Treasurer.

It was resolved that the Church be known by the name and title of "The Rector, Wardens and Vestry of Christ Church in the City of Hudson;" this therefore is the legal title at the present time.

It is interesting to note that in the month of June of this year, on the occasion of the Bishop's visitation, the Presbyterian congregation offered the use of their Church for the service. Work was commenced on the Church building June 22, 1802. The Rev. Bethel Judd was unanimously chosen Rector of the parish at the meeting held June 28th the same year.

Building committees were chosen, contracts let, and the work commenced in earnest on June 22d. The Parish of Old Trinity, in New York, had promised them the sum of $1,500, payable when the Church was finished so as to be fit for service, but when the purchased materials had been exhausted,

and some of the contracts had expired, we find the following petition sent to that parish :—

"*To the Honorable the Corporation of Trinity Church, New York* :

The Petition of the Subscribers, Church Wardens and Vestrymen of Christ Church, Hudson (the Rev'd Mr. Judd, their Rector, being absent) Respectfully Sheweth that the members of said Church, being encouraged by the Liberal grant of Fifteen hundred Dollars from the Corporation of Trinity Church proceeded to make contracts for the Compleation of the Church in the City of Hudson. That the work has progressed as rapidly as they could antisipate, and they have the most flattering prospect of having the Building so far finished in the neat and desent manner as to be fitted for the Celebration of Divine Service the ensuing Christmas. That the Body of the said Church externally, except the windows, is already finished. That the Window Sashes are Compleated and workmen are now engaged in setting the Glass. That within the said Church the floor and Pews togather with the front of the Gallery are finished, the walls are plastered, and nothing but the Pulpit, Reading desk, Clark's Desk and Chancel are wanted to compleate the Building; that the Tower, except the windows, is Sheltered from the weather and as nearly finished as our Resources, in addition to the sum granted to us, will at Present enable us to effect it."

After alluding at some length to the expiration of

the contracts and the desire of the workmen for their money, it proceeds :—

"And Whereas the Winter is now advancing and there is the greatest probability that the water communication between this place and New York, which is much the Safest, will soon be Obstructed by the Ice. Your Petitioners therefore confidently hope that, taking all these circumstances into Consideration you will be pleased to advance to Mr. Henry Dibble the Sum of Money which was so liberally Granted, notwithstanding the Building is not yet compleated. And your Petitioners as in Duty bound will ever Pray." This was dated December 2nd, 1802, and was signed by all the members of the Vestry. It is interesting as showing in what condition the Church was, as well as the difficulties which had to be contended against in its erection. But the Corporation of Trinity had learned caution by experience and replied through the Right Reverend Benjamin Moore, then Bishop of the Diocese, that when "the Church was actually completed so as to be fit for public worship" the money would be paid. Accordingly the churchmen strained every nerve and by Christmas day the Church was finished, except the tower. Services were held on that day for the first time, an octavo prayer book, presented by Thomas B. Jansen, of New York, and a royal quarto Bible, presented by Ashbel Stoddard, George Chittenden and William E. Norman, all of Hudson, as Christmas presents to the parish, being used.

The grant from Trinity was then received and the entire debt of the Church canceled. The ceremony of consecration was performed by the Right Reverend Benjamin Moore, on Sunday, Oct. 2nd, 1803. The certificate of consecration was duly signed by the Bishop and read by the Rev. Mr. Wilkins, who also read the prayers. The Rev. Mr. Chace preached the consecration sermon. At the close of the sermon about forty persons were presented for confirmation. Additional services were held on the Saturday evening preceding and on Sunday afternoon and evening. The next year the deed for the lot, on which the Church had been erected, was obtained from the Mayor of the city. On Christmas eve, 1806, a beautiful glass chandelier, which had been presented to Old Trinity Church by Queen Anne, of England, and subsequently by them to Christ Church, Hudson, was hung in place.

The Rev. Mr. Watson, in his sermon on the history of the parish, referring to those times, says: "No one can look over the parish records of those early days, when that handful of men were endeavoring to erect those walls, tracing their doings in meetings from week to week, the steady coolness with which they stood up and breasted difficulties the most disheartening, and the noble generosity with which one, then another, who had a little more of this world's goods than their fellows, came forward from time to time to defend the breach and supply at hazard what was needed for the present necessity, I say, no one can

read those records, written, if not in blood, yet in characters which tell of self-denial and sacrifice, without feeling that they understood well their responsibilities and nobly discharged them."

The revenue of the Church was derived from the pews, which were sold at auction every year. The following notice appears in *The Balance* of December 21st, 1802. This paper was published weekly by Ezra Sampson, George Chittenden and Harry Croswell, father of the Rev. Harry Croswell, afterward Rector of the parish :

"NOTICE is hereby given that on Wednesday, the 29th inst., the PEWS in the EPISCOPAL CHURCH in this city, will be leased at auction to the highest bidder, until Wednesday in Easter week in the year 1804. The auction will commence in the said Church at two o'clock in the afternoon.

By order of the Rector, Wardens and Vestry.

WILLIAM E. NORMAN,
Sec'y."

From the records we learn that the forty pews in the Church were disposed of at prices ranging from three dollars and a half up to twelve dollars. One pew is listed as high as twenty dollars. Mr. Judd's salary was fixed by the Vestry as three hundred dollars a year for his services on every other Sunday. This fact, together with allusions in the minutes of the Diocesan Convention, to delegates to that body from Claverack, leads us to believe that the other

half of his time was devoted to that parish. Mr. Judd came to Hudson from Woodbury and Roxbury, Conn., which was his first parish. To him is due the credit for establishing here the first Sunday School outside the City of New York, the second oldest in the country. On January 5th, 1803, he submitted a plan to the Vestry, which was unanimously approved of by the parish, for the formation of "The Episcopal Sunday Charity School." Its management was vested in a board of seven, composed of the Rev. Mr. Judd, Messrs. John T. Lacey, John Talman, M. D., Hezekiah L. Hosmer, James Hyatt, Henry Malcolm, M. D., and James Nixon, Jr. This board was re-elected every year during Mr. Judd's rectorship. The Rev. Joseph Hooper, speaking of this school, says:

"It was a time when any special regard for children was thought unnecessary, and their religious instruction was confined to a monthly catechising at the Chancel rail, and teaching by their parents at home. It was a bold experiment, for Sunday Schools had not yet proved their right to exist. What it accomplished in the spiritual upbuilding of the children who attended it, and how many through it were brought to love the Church and her ways can not now be known. A memory of it remained in the parish, although Mr. Judd's successors returned to the monthly catechisings in the Church; and it was not until 1822 that the present large Sunday School was organized."

An editorial in *The Balance* of December 16th, 1806, on the establishment of the Hudson Academy, says "that with the exception of the Charity School, already opened under the auspices of the Society of Christ Church, there had been no provision for free education in Hudson."

Mr. Judd resigned the parish on October 20th, 1807 "in consequence of his Health, and the Climate not agreeing with his Constitution." A testimonial was tendered him by the Vestry expressing regret at his departure and their best wishes for the restoration of his health and for his future prosperity. A copy of his register for the years 1804 and 1805 shows twenty-seven baptisms, fourteen marriages, thirteen burials and two classes, amounting to fifty-five persons, presented for confirmation. From Hudson he went to Annapolis where he acted as principal of St. John's College and rector of Anne Arundell parish. He afterward held rectorships at Norwalk, and New London, Ct., Fayetteville, N. C., Sacketts Harbor, Sodus and Avon Springs, N. Y. His name was prominently mentioned as a successor to Bishop Jarvis of Connecticut, and also for a vacant Bishopric in North Carolina. Trinity College, Hartford, conferred on him the degree of Doctor of Divinity in 1831 when it was conferred for the first time on three American clergymen. He died in Wilmington, Del., in 1858, at the age of eighty-two years.

His character is summed up by Bishop Lee of Delaware, who said in his funeral sermon: "He was

a ripe scholar, an earnest, evangelical and effective preacher, a courteous gentleman, and a godly man."

On November 2nd, 1806, the Right Rev. Benjamin Moore, Bishop of the Diocese, sent a communication stating that the corporation of Trinity Church had presented to Christ Church one of the glass chandeliers, which had been originally given to Trinity Parish by Queen Anne. The gift was accepted with a vote of thanks.

On June 12th, 1808, the Rev. Joab G. Cooper was elected Rector of the parish. Although the Vestry had found themselves unable to pay Dr. Judd more than three hundred dollars salary per year, they found themselves able to offer Mr. Cooper seven hundred dollars.

During the spring of 1809 a few improvements and some repairs were made about the Church. The former consisted of the finishing of the galleries and some work about the tower. The latter, however, was not finished until 1823. The woodwork both inside and outside was also painted. In the fall of this same year Mr. Cooper had procured subscriptions amounting to $300 toward buying an organ, with four stops, to cost $450. He informed the vestry of what he had done at a vestry meeting held in Sept., 1810, and then the following appears on the minutes: "It was agreed that as Mr. Cooper had contracted for this Organ without the advice or consent of the Vestry, the Vestry would receive the Organ provided on its arrival it meets their approbation." It was

not put up until April, 1811, and it "went beyond the expectations" of even the Vestry, and cost the Parish $475. Mr. Cooper resigned from the Rectorship in April, 1811. He was once described by one who knew him, as "pleasant in manners and agreeable in visits." During his time the brick work of the tower was completed, the galleries finished, the Church painted, and an organ procured. These may seem small things, but in that day they were great; think of those four stops in the organ.

Mr. Cooper resigned at the annual meeting Easter week, 1811.

During the latter part of the year 1811, after Mr. Cooper's resignation had been accepted by the Vestry, efforts were made to raise sufficient funds to pay Mr. Cooper the arrears of his salary, and finally the Vestry were obliged to give him a "Certificate under the seal of the Church for what balance may be due to him." This "Certificate" may have been what is now known as a promissory note, at all events it was not cash.

At a meeting of the Vestry held October 7th, 1811, it was unanimously resolved to call the Rev. Mr. Prentice as Rector, and the committee appointed to notify him of the call were authorized to offer him a salary of three hundred and seventy-five dollars per year to officiate in the Church "one-half the Sabbath." Mr. Prentice accepted the call, and was instituted Rector on Sunday, October 13th, 1811, by the

Reverend Mr. Read of Poughkeepsie, appointed by the Right Reverend Bishop Hobart for that purpose.

From Easter week 1812 to 1821 the minutes of the vestry are lost, if any were kept, so that during a very interesting period we are deprived of all official knowledge of parochial affairs.

It has been said that the Church people were anxious to terminate the rectorship of Mr. Prentice in order to call Mr. Croswell, who had been the editor of the *Balance*, and had taken orders. However this may be Mr. Prentice resigned in 1814. He had resided in Athens, and had under his pastoral care the churches at Hudson, Claverack, Catskill and Athens.

His successor, Mr. Harry Croswell, had been for several years a brilliant political writer and editor, and had been an intense partisan and bitter opponent of Jefferson's administration, during which he had been indicted for libel against him as President of the United States, and had of course many political enemies. He entered upon his duties here Sunday, May 15, 1814, one week after his ordination. In that same summer, while on a visit to New Haven, he was requested on account of the serious illness of Rev. Henry Whitlock, Rector of Trinity Church in that city, to officiate the following Sunday. His pleasing manner and brilliant sermons charmed the congregation, and when Mr. Whitlock resigned that fall Mr. Croswell was called as his successor, and officiated there for the first time as Rector in January,

1815. He lived until March 13, 1858, and died at the ripe age of 80 years and ministered to his people for 44 years.

Mr. Croswell was grave, dignified and impressive in manner, with that happy trait of character which secures the love as well as the reverence of the young. He was of commanding figure, over six feet in height, broad and stout. He is said by those who knew him to have been one of the ablest men who had presided over this parish as its Rector. Our Bishop, the Rt. Rev. William Croswell Doane was named after Mr. Croswell's son.

Dr. Beardsly in his history of the Church in Connecticut, Vol. II, page 404, thus speaks of him:

"He so bore himself in his pastoral duties, so went in and out among his people, so preached and so prayed that the word of God grew and multiplied, and men of all shades of opinion and religious belief became reverent admirers of his fidelity to the Church, and of his kind attentions and ceaseless charities to the sick and needy."

The Rev. Gregory T. Bedell was Rector of the parish from June 15th in the same year until early in the year 1819. While here he married the daughter of John Thurston. Their son, who was afterward Bishop of Ohio, was born in this city August, 1817.

In the Spring of 1819 the Rev. Cyrus Stebbins was called from St. George's Church, Schenectady. Mr. Stebbins' rectorship was the longest in the history of the parish.

During Mr. Stebbins' rectorship the spire was completed on the church and a bell which was purchased in 1820 was hung in the tower 1823, the same bell was afterwards removed to the present Church and used until it was broken in 1893, after seventy years use.

Mr. Cyrus Curtiss, who until the end of his life was a constant friend and benefactor of this parish, was first elected to the Vestry April 2nd, 1823. Mr. Curtiss was instrumental in establishing the first Sunday School library May 1st, 1828. During the rectorship of Mr. Stebbins, the Vestry appropriated $1,500 of the gift received from Trinity Church for the purchase of a house on the northeast corner of Diamond and Second streets for a rectory. This house continued to be used as a rectory by the following rectors :

Rev. Messrs. Stebbins, Andrews, Cairns, Pardee, Babbit, Tuttle and Watson.

Mr. Stebbins resigned January 1st, 1832. The Rev. Edward Andrews was elected Rector January 31st, 1832, at a salary of five hundred and fifty dollars annually and the use of the rectory. The following curious agreement was made between the Rector and the Vestry :

" In the event that either party becomes dissatis-
" fied, dissolution shall take place after six months
" notice of same, which must be done in writing, and
" to determine this will require the voice of the

" Rector on one part and a majority of all the War-
" dens and Vestrymen on the other."

Mr. Andrews resigned in August, 1833.

The Rev. William D. Cairns was elected Rector September 14th, 1833, at a salary of seven hundred and fifty dollars annually. Mr. Cairns resigned September, 1834.

At a meeting of the Vestry held on October 22nd, 1834, it was resolved to offer the Rectorship to the Rev. John Dorodney, of the Diocese of Connecticut, with a salary of six hundred and fifty dollars, but at the following meeting a letter was read from Mr. Dorodney declining the Rectorship, whereupon the Vestry held the call open and appointed a committee to communicate with Mr. Dorodney in person. Mr. Dorodney must have declined the call for the second time, for at a meeting held November 25th, 1834, it was unanimously resolved to offer the Rectorship to Rev. Mr. Pardee, at a salary of $750, and in case he refused, to Rev. Mr. Robertson, of New York, at a salary of $600 with use of the "parsonage." Mr. Pardee accepted and at once commenced his work here.

On the 23d of July, 1836, a committee was appointed to raise $600 to be expended in improving and painting the Church. Many little repairs had been neglected for a long time, and with the usual result, for it was found that the necessary repairs would cost $1,500, instead of $600. To raise this sum the Vestry did a thing, in those days not unusual, which they

regretted for a long time—they put a mortgage on the rectory. The same objection to mortgaging church property existed then that exists to-day; when once the mortgage is placed on the property, there seems to be a growing disinclination to cancel it.

The repairs at this time on the Church alone amounted to $2,100, while on the rectory they amounted to $78.

Notwithstanding all this expenditure, it was deemed advisable to raise the Rector's salary from $750 to $800. The wisdom of this proceeding is questionable under the circumstances, which opinion is sustained by the Vestry itself, which afterwards reduced the salary to its original figure.

Notwithstanding the large reduction in the Rector's salary, the financial condition of the Parish continued to be so far from satisfactory that a meeting of the Vestry was convened, April 23d, 1839, for "careful and serious consideration of parochial affairs," which meeting resulted in what proved to be a most happy solution of the difficulty, Mr. Cyrus Curtiss being appointed "a committee on ways and means so far as the liabilities of this Church were concerned." A position most liberally interpreted by Mr. Curtiss, as it was said, that during the ensuing ten years in which he remained the sole member of that committee, "the Vestry never sat to discuss a way, nor lacked means to attain an end."

In October of this year the Parish met with a severe loss in the death of its Senior Warden, Mr.

Rt. Rev. WILLIAM CROSWELL DOANE, D. D., LL. D.

James Mellen, who for fifteen years was a member of its Vestry, and one most deeply interested in its spiritual and temporal welfare.

In the following year, 1840, the Parish sustained another loss in the resignation of Mr. Pardee, who, as the old record says, was "called to a higher and more responsible station." Mr. Pardee came to Hudson from Wilmington, Del. He was about thirty years of age, tall, dignified and graceful in manner, a pulpit orator of great eloquence and force, whose sermons made a deep impression upon all who heard them. In the Sunday School work he was especially successful, having a great love for children and a happy gift of attracting them to him. Special and careful instruction was given to the teachers of the school at their regular monthly meetings, in the lessons to be taught by them, and in addition he organized a Bible class which was largely attended.

During this Rectorship of nearly six years, peace, harmony and kind feeling uniformly prevailed. The register for this period records the baptism of eighty-seven persons, thirty-nine presented to the Bishop for confirmation, thirty-eight couples united in matrimony and seventy-six persons committed to the grave.

Mr. Pardee's growing reputation rapidly increased for the next few years, but his health became impaired, and on the eve of his departure for Europe, in hopes of restored strength, he died, October 10th, 1857. The Rev. Dr. Shaw, in his centennial sermon at Lanesborough, Mass., says of him: "Popular as a

preacher, and highly respected for his moral and intellectual attainments, his early death was widely lamented."

The Rev. Pierre Keller Babbit, of the Diocese of New Jersey, became Rector on July 31st, 1840, with a salary of $650, together with the free use and enjoyment of the rectory. Two things of note in the history of the Parish at this time were, the purchase, by the Vestry in the fall of this same year, of an organ at a cost of $800, the same now in use in the present Sunday School room, and the presentation, to the Vestry, for the Parish, in 1846, of a "deed of gift" of the brick building standing on the Church lot, and already in use as a Chapel and Sunday School room. This building was erected by Mr. Curtiss at a cost of $1,685, and was given by him, as a "means to advance the spiritual interests of the Church in this place."

Mr. Babbit's rectorship was a short one of but four years. During that time he did much, in a wise and judicious manner, to improve the churchmanship of the Parish, and by his zealous and faithful labors many were added to its communion. By him one hundred and eighty-five were baptized and fifty-eight presented for confirmation. He gave much time to Parish visiting, was popular with all his people, particularly with the younger portion, by whom he was greatly beloved. The interest in Sunday School work, which had received a fresh impetus in the Rev. Mr. Pardee's time, was sustained by him, and was in-

creased by the work started at the time and which has been greatly prospered, the establishing of a Sunday School upon the Academy Hill. Much of the success of this work is due to Mr. Frank Punderson, a member of the Vestry, who was its first Superintendent, and who gave careful training, unremitting attention, and zealous efforts "for nearly twenty years," and to Mrs. Esther Cookson, who hospitably opened her doors to the school, and with noble self-sacrifice and devotion gave herself, her time and her means to the work upon the "Hill." Among the early pupils of the school were the Rt. Rev. Edward Atwill, of West Missouri, and Rev. Fenwick M. Cookson, Rector of the Church of the Messiah, Glen Falls in this Diocese.

In 1844 Mr. Babbit resigned and the Rev. Isaac H. Tuttle was chosen as his successor.

The rectorship of the Rev. Isaac H. Tuttle, which began Dec. 1st, 1844, was marked by ardent missionary zeal and energy on the part of the Rector, inciting the congregation to larger works of love for Christ and his Church. Untiring in the fulfillment of his parochial duties, with unremitting care searching out the sick and poor within his cure, and ministering both to their spiritual and bodily needs, he still found time for much work outside the limits of this Parish. The Rev. Mr. Hooper says of him: "His missionary spirit caused him to hold service in the waste places in the county, and during a vacancy at Van Deusenville, Berkshire Co., Mass., he fre-

quently took the long drive to that village to preach the word and break the Bread of Life to the little flock of Christ there. The first services held in the village of Chatham, in this century, were by him. There were two or three earnest Church families in that hamlet, who received gladly the ministrations that the busy Rector of Hudson could give them. Finding at Stockport in a factory recently established, English operatives, he went there regularly for service and finally, through the liberality of the proprietor of the factory, secured the building and consecration of the Church of St. John the Evangelist, which is to-day a power for great good in the community."

Mr. Tuttle was deeply interested in the education of the young, believing that true culture was only to be attained by the harmonious education of the whole being, moral, intellectual and spiritual and no instruction truly thorough, where the two-fold preparation for our part in this life and in that of the world to come, is daily severed. With this end in view he established a Parish school which soon ranked with the best in the city. Wishing to put the best instruction within the reach of those of limited means, only a nominal charge was made of from $1.50 to $2.50 per term of twelve weeks. Several ladies of the Parish gave their services as teachers. Starting as a small day school with thirty pupils, it soon enlarged its borders ; accommodations were provided for boarding scholars and instructors provided for advanced

classes, the number of pupils reaching seventy. The school was continued for eight years, when circumstances compelled its closure.

During Mr. Tuttle's rectorship daily services were held in the Chapel, and with a short interruption this practice was continued for many years. At his instigation, the Vestry passed a resolution, "that weekly offering should be received on the morning of every Lord's Day," and soon afterward offerings were made at evening service also, a part of the prescribed worship of the Church of which the congregation had hitherto been deprived.

By the will of Miss Nellis Bruck the Parish received its first bequest, amounting to $517, of which $100 was to go to the Sunday school. Wishing to pay off as much as possible of the mortgage on the rectory, the entire sum, with about $200 additional raised by subscription, was applied to this purpose, the Vestry agreeing to pay the Sunday School seven per cent. annually until such a time as the debt should be cancelled. We have never heard of this being done. Another bequest, received at this time, was the gift of an old colored woman, Flora Pixley, who owned and lived on a piece of property adjoining the rectory and which she deeded to the Parish, with the understanding that she was to have the use of the house during the remaining years of her life, the taxes and insurance to be paid for her. In 1849 the Parish received from Mr. Cyrus Curtiss the silver Communion Service now in use. Soon afterwards a

use was found for the old service, which together with a baptismal bowl, was loaned to the church people of Kinderhook, and was most gratefully accepted by them.

About this time, the first expressions of the growing dissatisfaction of the people respecting the situation of the Church were heard and brought into prominence by the offer of the Roman Catholics to purchase the Church, Chapel, etc., but the price offered was so low that the Vestry were reluctantly obliged to decline it, and again needful repairs were made to the Church building, the expense however being fully met by subscription.

Mr. Tuttle's impaired health compelled his resignation in June, 1850, much to the surprise and grief of his devoted people. He was urged to take a vacation of three months, but after much consideration and the advice of his physician, he was forced to request the acceptation of his resignation, and in the summer he became Rector of St. Luke's, New York City, his abundant and successful labors being too well known to need mention here.

On July 10th, 1850, the Rev. Wm. Watson, of Plymouth, Conn., was unanimously elected Rector, and soon afterwards entered upon his duties. The history of the Parish during this rectorship is principally to be found in the erection, in a more central part of the city, of a new, more commodious, and more churchly building for the worship of Almighty God.

Rev. WILLIAM WATSON.

After two years of earnest, conscientious labor, the new Rector, finding the old building too small to accommodate the congregation, the situation bad for the future growth of the Parish, urged the Vestry to take action in this matter, though what this work was to be, he, at that time, had little idea, as he did not consider the Parish competent to undertake more than the erection of a commodious and attractive wooden structure, to cost about $7,000.

The first official action was taken in the matter at a memorable meeting of the Vestry held April 29th, 1852, when Mr. Monell presented a resolution to the effect that, "Whereas, God in His good providence, had planted a branch of His Church in this place, a trust which imposed upon us the duty of celebrating its worship to the best of our power and in as widely influential a manner as possible, and as some immediate action is due and was necessary, a committee should be appointed to inquire into the advisedness of enlarging and repairing the old building, or of selling the old and building a new one." The Rector, with Messrs. Sprague, Monell and Punderson, were appointed such committee, and at a subsequent meeting reported, that in addition to the unfavorable location, at least $3,000 would be needed to enlarge and repair the old building. Deeming that inexpedient, they had carefully considered the several lots suitable for the purpose, and advised buying and building where the present Church stands. That nothing might be done hastily or unadvisedly, many meetings and

much time was given to the further consideration of this subject.

The Rector, in an impressive sermon preached at this time, reminded his people that though "the means might seem to be wanting, He who by His providence has commanded us to go forward, is heard saying: The silver and the gold is mine, and the hearts of those that hold it are in my hand!" and bade them remember the zeal and devotion shown and the sacrifices made by the Parish in building the old Church. The influence of this sermon was felt at the next meeting of the Vestry held Nov. 8th, when a motion to repair the old Church was lost, and one to purchase lots upon which to build a new one, was carried. Two committees were appointed, one to purchase the lots, the other to raise money by subscription to pay for them. On Dec. 15th a general assembly of the Parish was called, the second in its history, the action of the Vestry laid before the people, and their consent and co-operation asked. The response was cordial and hearty.

It was decided by the Vestry to appropriate $10,000 for the purpose of building Church, chapel and rectory, $8,000 to be in hand before the work was begun. The soliciting committee having raised the desired amount, on Dec. 5th, 1853, a building committee was appointed consisting of Messrs. Silas Sprague, Peter G. Coffin and Robert B. Monell. To this committee were added Messrs. Cyrus Curtiss, Lovett R. Mellen, Chas. C. Alger and Frank Punder-

son. The idea of building chapel and rectory at this time was soon abandoned. Many were the visits to New York ; many the plans received and rejected before that of Mr. Wm. G. Harrison, of New York, was accepted. Starting with the idea of building a Church to cost $7,000, they eventually built a Church that cost, exclusive of furniture, about $33,000.

The ground for the new building was broken in the fall of 1854, the corner-stone laid with impressive ceremonies in October, and with the usual trials and tribulations incident to such work, the building went steadily forward to its completion, free from debt, some three years later. One of the many discouragements met with was the falling of the spire during a heavy gale in the fall of 1855, the damage done to the Church alone amounting to $300. Many encouragements were also met with. The former Rector, Rev. Isaac H. Tuttle, with Messrs. Ambrose L. Jordan and Cyrus Curtiss, of New York, kindly undertook to raise the $1,700 needed to glaze the windows in nave and clearstory. The chancel windows were given as memorials of Bishops Wainwright and Hobart, the Rev. Messrs. Stebbins, Bedell and Tuttle, former Rectors of the Parish, the Rector giving one in memory of Mrs. Watson, who had died during his residence here. Trinity Church, New York, generously gave a grant of $5,000, which was raised to $7,500 after the falling of the spire. The ladies of the Parish raised in addition to their other offerings,

many hundreds towards the furnishing of the Church. But chiefly are we indebted for our beautiful Church to the great good sense, courage and perseverance of the Rector, the cordial, intelligent co-operation of the Vestry, and the willingness of the people to give amounts equal to ten per cent. of their individual taxable property.

The organ, bell and "communion table" were removed from the old Church to the new one, where the latter was placed under the new Altar and remained there until 1891, when it was removed to its present place in the Sacristy. It was presented to the Parish by the Misses Burch.

The last service was held in the old Church on Sunday afternoon, October 18th, 1857, when an impressive and eloquent sermon was preached by the Rector from the text : "Arise ye and depart, for this is not your rest."—Micah II : 10.

The first service in the new Church was that of Consecration upon Tuesday, October 20th, 1857. There were present twenty-five of the clergy beside the Provisional Bishop and a very large congregation. The music was of a very high order. The processional psalm was read responsively by the Bishop and clergy. The Rev. Dr. Pilkin, Rector of St. Peter's, Albany, read the instrument of donation. The sentence of consecration was read by the Rev. A. T. Twing, Rector of Trinity Church, Lansingburgh. Morning Prayer was said by the Rev. Isaac H.

Tuttle, of Saint Luke's, New York City, and the Rev. P. Teller Babbit, former Rectors.

The Provisional Bishop commenced the communion office, the Epistle being read by the Rev. Mr. Breck, and the Gospel by the Rev. Gregory T. Bedell, Rector of the Church of the Ascension, New York City, son of a former Rector. The sermon was preached by the Right Rev. Dr. Potter, the Provisional Bishop, from the 122d Psalm, the 4th to 7th verses, in which he congratulated the Rector and people upon the work brought to such noble completion. The Rev. Harry Croswell, who had been expected to preach, was prevented, to the great regret of his former parishioners. In the evening a class of seventeen was confirmed, the Rev. Mr. Breck preaching.

The old Church was sold in 1858 to the Wesleyan Methodist Society for $600 and the building on Union street adjoining St. John's Hall. The chapel and rectory were sold in 1860, and the building on Union street fitted for the daily service and the use of the Sunday School. In 1859 Mr. Watson asked for leave of absence for six months, which was granted, and the time afterwards extended on request. During his absence Rev. Mr. Morrill had charge of the Parish. On March 2, 1862, Mr. Watson resigned the charge of the Parish to become special agent of the Church Book Society.

Although in the written history of this Parish Mr. Watson will chiefly be known as "the builder," in the hearts of his people he is known as "the self-sac-

rificing Priest, the poor man's friend." Earnest, energetic and methodical, with indomitable will and perseverance, thorough in his care for the little things committed to his charge, he found nothing too great, nothing too small, to be done in the service of his Lord and Master. His teaching was simple, direct and thorough. The duty of reverence in and for the House of God and its service, was strongly impressed upon his people. The daily service was continued, the Sunday Schools increased in numbers and influence, and the Parish School maintained its efficiency until 1855, when it was deemed best to discontinue it. He had a well planned system of Parish visiting which was faithfully carried out, and in which he was assisted by an able staff of district visitors. In his devotion to the sick and poor he was remarkably self-forgetful, frequently in cases of illness preceding the physician of the body, and often in cases of need performing himself the duties which seemed needful. He himself tells us, that during his rectorship he held divine service on no less than five thousand occasions, during which he held forth the Word of Life two thousand times.

That the people were not allowed to be forgetful of their duties without the Parish, we learn from the fact that during the time the Church was in process of erection, the offerings for outside objects averaged about $500 a year, an increase over the offerings of other years.

Besides the great loss sustained by the Parish in

the resignation of its Rector, the loss of four of its loyal and devoted Vestrymen was severely felt. The Junior Warden, Mr. Silas Sprague, removed from the city in 1858, and in the same year Mr. Peter G. Coffin was removed by death. In 1860 death claimed Messrs. Frank Punderson, for thirty-seven years a member of the Vestry, and Ichabod Rogers, a Vestryman for thirty-five years, during twenty-five of which he held the office of Senior Warden.

In June, 1862, the Rev. George F. Seymour, then Rector of St. Mary's, Manhattanville, N. Y., was called to, and accepted the Rectorship of this Parish, and entered upon his duties the first of October. "His brilliant scholarship, earnest manner and winning eloquence filled the Church at every service. As a pastor he was faithful and careful, and one for whom every member of his flock cherished a warm affection."

The plan of building a Chapel on the Church grounds was earnestly forwarded by him, committees were appointed to solicit contributions and to procure plans and specifications. The necessary funds being secured, the work of building was carried quickly forward and the walls of the Chapel raised and enclosed during the year of 1863.

He was greatly interested in the work on Academy Hill, giving much time and attention to its development, cheering and encouraging the hearts of the faithful workers there, and on October 12th, 1863, had the pleasure of presenting on their behalf to the

Vestry a deed of a lot on Academy Hill for the purpose of erecting a Chapel there. This lot was subsequently changed for the one on which All Saints Church now stands. To the great sorrow of his parishioners, Mr. Seymour felt obliged to resign the charge of this Parish after a brief rectorship of barely one year, his resignation taking effect on October 3d, 1863. In the busy life of usefulness and honor that he has since led as Dean of the General Theological Seminary and Bishop of Springfield, he has always kept a warm interest in this Parish and his former parishioners here.

After an interval of six months, the Rev. William Ross Johnson became Rector of the Parish May 1st, 1864. He was a scholar of excellent attainments, a preacher of great power and eloquence, and as Parish Priest earnest and diligent in the performance of the duties of his position. The Parish was prospering greatly under his ministrations when, under the pressure of many exciting causes, his mind became affected and he was obliged to resign his charge Nov. 10th, 1869. During Mr. Johnson's rectorship all Parish indebtedness was liquidated and the finances placed upon a sound basis, the Chapel was completed at a cost of about $4,000, and sufficient funds collected to buy the house on the corner of Warren and Second streets to be used as a rectory until such a time as the Parish should be able to build on the Church lot. In 1869 a new organ being deemed a necessity, measures were taken to raise the required amount

and the organ now in use in the Church contracted for at the cost of $3,550—$500 being allowed for the old instrument. The needful changes were made in the gallery and the organ put in position in the spring of the following year.

The work on the "Hill" went steadily forward during these years. The Chapel which had been talked of during Mr. Watson's time now became a necessity.

The Rev. Francis Harrison, Rector of Claverack, was appointed Mr. Johnson's assistant in 1864, and under his charge the preparation for building went on with much encouragement.

For several years Mr. Cookson had been collecting money for this purpose. Miss Elizabeth Peake, always a kind friend of the work, seeing now its needs, enlisted herself heartily in collecting money. Giving largely herself, and gathering from friends far and near, as well as from the friends already interested in the work, she soon had a sum sufficient, with what Mr. Cookson had already collected, to justify them in securing plans and beginning to build. Among those specially interested in the building of the Chapel were Mr. Meigs, of South America, Mr. and Mrs. Wm. I. Peake, of New York, Mr. Cyrus Curtiss, the old friend of the Parish, the Stotts, of Stottville, and Mrs. Freeborn and daughter, of Hudson. The cost, without furnishings, was $4,800.

The Rev. Curtis T. Woodruff was elected Rector March 7th, 1870. August 15th the same year the

Rev. William C. Prout was elected assistant during this rectorship.

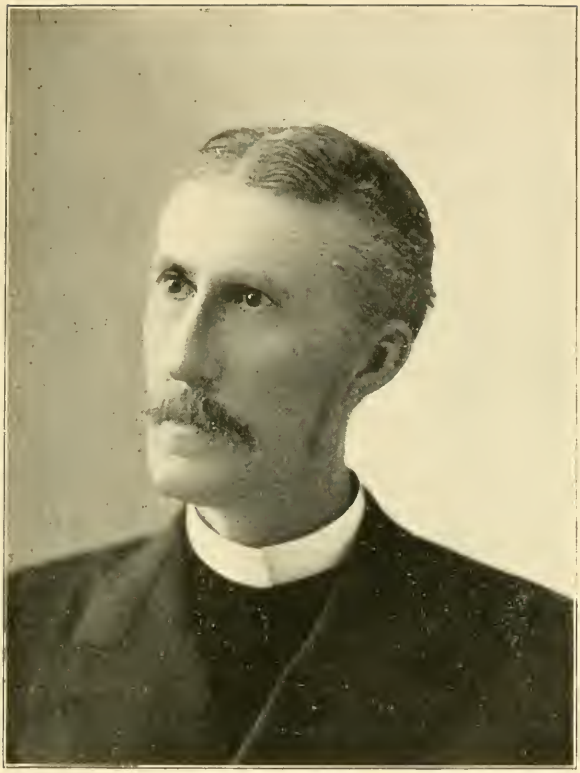
The former rectory was sold for the sum of $6,500. On August 21st, 1871, contract was made for the building of the present rectory. Mr. Woodruff resigned on the 21st of November the same year.

The Rev. Theodore Babcock, D. D., was elected March 27th, 1872, and continued until July 5th, 1875.

The Rev. Robert E. Terry was Rector of the Parish from January 4th, 1876, until 1879.

On April 29th, 1879, the Rev. John Clough Tebbetts, assistant minister at Grace Church, New York city, accepted a call to this Parish and entered vigorously upon the duties of what proved to be one of the longest rectorships in its history. The need of a room, suitable for the meetings of the various societies, had been long felt, and the Infant Class having outgrown its accommodations in the Sunday School room, the new rector entered heartily into the plan of the ladies to raise funds to build an addition to the Chapel which would answer for both purposes. Although a simple room was all that was first contemplated, plans and needs grew together until they resulted in a guild room, corridor and organ chamber.

That the beauty of the Church might not be marred by these additions, the services of the architect of the Church, Mr. Wm. G. Harrison, were secured and from his plans the extension was built. The organ was brought down from the gallery and by the



Rev. JOHN CLOUGH TEBBETTS.

addition of new pipes its efficiency increased. Accommodations were provided for the choir at the right of the chancel. These improvements cost nearly $4,000 and much credit is due to the ladies who so successfully carried out the work, but principally are we indebted to Mrs. John C. DuBois, who, always warmly interested in the welfare of the Parish, had this work deeply at heart and was zealous and untiring in her labors in its behalf.

The rooms were opened to the congregation on Thanksgiving Day, 1880. The constant and various uses to which the guild room is put, give ample proof of the wisdom of this work.

Mr. Tebbetts was actively interested in mission work and did all in his power to stimulate the missionary spirit of the Parish. Through his efforts the offerings to sustain the missions of the county were increased and much aid given in establishing the very successful work in Philmont, the first service there being held by him.

The Rev. Wm. M. Cook became assistant to the Rector in the fall of 1879, succeeding the Rev. Mr. Fulcher, now Minor Canon of All Saints Cathedral. By his labors the work at All Saints went steadily onward for several years, and much regret was felt at his resignation of this charge. For three years Mr. Tebbetts took entire charge of the work of the Parish. In January, 1887, some change being deemed necessary, several plans were suggested, and after mature consideration, that of setting apart of

All Saints, as an independent Parish, was adopted, with the cordial consent of the people there, who have well fulfilled their promise to support the new Church, and with the approval of the Bishop of the Diocese. During the summer of this year it was found necessary to make extensive repairs both within and without the Church, and the recoloring of the interior seemed advisable. These repairs and improvements necessitated closing of the Church, for two months. On its re-opening Nov. 6th, a "service of re-consecration" was held for which a special form of prayer had been sent by the Bishop.

Among the many changes and improvements made during this rectorship we find the introduction of the vested choir, for whose accommodation the floor of the choir was temporarily enlarged and has since been further extended. Three memorial windows were placed in the aisles of the Church, two in memory of Miss Elizabeth Peake, given by her former pupils, and one in memory of Mrs. Susan Van Rensselaer and Miss Lorinda Barnard. Tablets in memory of Hon. Cyrus Curtiss and Mr. John Crissey find place on the walls and many smaller memorials were given. The Kalendar was started in 1884 by the Young Men's Bible class, and passing through several hands came at last to be the Rector's paper, and as such has done efficient work. New guilds were started, old ones revivified and the working forces of the Parish put in excellent shape. Many and heartfelt regrets were expressed when it became known,

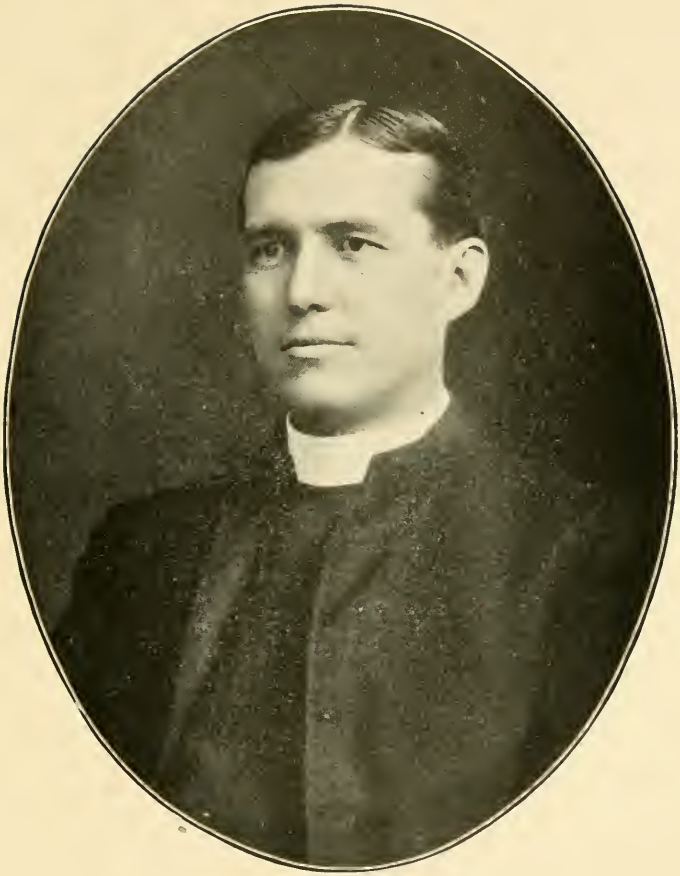
in Sept., 1890, that Mr. Tebbetts had resigned his charge here to become Rector of St. John's Church, North Adams. He had been a kind and faithful friend to his parishioners and their best wishes went with him to his new and larger field of labor.

The Rev. Sheldon M. Griswold became Rector of the Parish November 16th, 1890. During this rectorship many changes have taken place in the alteration and beautifying of the fabric of the Church. Dr. Wheeler gave in the year 1891 the present marble altar in memory of his wife and son ; the Altar Society placed the mosaic pavement and marble steps, the brass altar railing being added at the same time.

Among the many gifts of individual members of the Church during this time have been the brass lectern with its Bible, new communion vessels and the peal of three bells, alms basin, candle sticks and processional cross.

In 1897 the Altar Society re-decorated the walls of the chancel at a cost of five hundred dollars. Steam heating apparatus was placed in the Church ; rood-screens were erected and given in commemoration of the first hundred years' life of the Church. These screens bear the name of each Rector, Warden and Vestryman who had been members of the Parish during this time.

On December 10th, 1902, The Rev. Dr. Griswold presented to the Vestry his resignation as Rector of this Parish, to take effect January 1st, 1903, he having been elected to the Bishopric of Salina, Kansas, by the House of Bishops in session at Philadelphia, October, 1902.



Rev. SHELDON MUNSON GRISWOLD, D. D.,
Bishop Elect of Salina.

Centennial Celebration

May 4th to 11th, 1902

The Rector, Wardens and Vestry

of Christ Church, Hudson, New York,

invite you to be present at the services

in Commemoration of

The Centennial of the Corporation

May 4th to 11th, A. D. 1902

R. S. V. P.

Order of Services

Sunday, May 4

Holy Eucharist, 7:30 A. M.
Morning Prayer, 9:30 A. M.
Benediction of the Memorial Screens and Pulpit : Te Deum, Holy Eucharist and Sermon, 11:00 A. M.
The Bishop of Albany will preach the Sermon.
Evensong and Confirmation, 7:30 P. M.

Monday, May 5

Holy Eucharist, 7:30 A. M.
Morning Prayer, 9:30 A. M.
Te Deum, Holy Eucharist and Sermon, 11 A. M.
The Bishop of Springfield will preach the Sermon.
Reception at the Rectory, 8 to 10 P. M.
The Holy Eucharist will be celebrated each morning at 7:30, and Morning Prayer will be said at 9:30.

Tuesday, May 6

Evensong and Sermon, 7:30 P. M.
The Rt. Rev. George F. Seymour, D. D., LL. D., Preacher.

Wednesday, May 7

Evensong and Sermon, 7:30 P. M.
Rev. Wm. C. Prout, Preacher.

THURSDAY, MAY 8—ASCENSION DAY

Holy Eucharist and Sermon, 11:00 A. M.
The Rev. Wm. C. Prout, Rector of Christ Church, Herkimer, N. Y., Preacher.
Evensong and Sermon, 8:00 P. M.
The Rev'd W. E. Johnson, Rector of the Church of the Redeemer, New York, Preacher.
The Lafayette Commandery, Knights Templar, will attend this service in a body.

FRIDAY, MAY 9

Evensong and Sermon, 7:30 P. M.
The Rev'd T. B. Fulcher, Precentor of All Saints Cathedral, Albany, N. Y., Preacher.

SUNDAY, MAY 11

Holy Eucharist, 7:30 A. M.
Morning Prayer, Litany and Sermon, 11 A. M.
The Rev'd A. S. Lloyd, D. D., Secretary of the General Board of Missions, Preacher.
Evening Prayer and Sermon, 7:30.
The Rev. Wm. M. Cook, Rector of S. Augustine's Church, Ilion, N. Y., Preacher.

RT. REV GEORGE F. SEYMOUR, D. D., LL. D.

Centennial Sermon

BY

The Rt. Rev. George F. Seymour, D.D., LL.D.

Bishop of Springfield.

Preached Monday, May 5th, 1902

The Sermon

St. John XVI: 28.

WHAT a hundred years seem to say, as interpreted by earth; and what they really say as interpreted by heaven.

The fifth of May, 1802, and the fifth of May, 1902, a hundred years apart. What do these years say as Man tells the story, what do they say, as God delivers the message?

We need not delay long upon the narrative, as it falls from human lips, or is recorded by the hand of the ready writer.

It is a familiar tale set down on newspaper, magazine and book, repeated in oration, address and sermon, until the eye and ear have grown familiar with the drama of a century, and we have become almost weary of the pathos summed up in the conclusions, "chance and change." The panorama has brought its successive scenes into view from every source of human activity, and the lights and shades of peace and war, of prosperity and adversity, the revolutions in Empires and Kingdoms, the unrest of populations, the chronicles of discoveries and inventions, the advance in science, the increase and diffusion of knowledge, the march in a word, of human progress, fall upon the canvass of history, and we gaze, and are made serious, if not sad, as we reflect,

that we are taking our place in the motley group, which crowds the foreground to-day, to point the moral of our successors to-morrow, as they will say of us, what we are now saying of our ancestors of an hundred years ago. Is this not the case my fellow beings? Are we not all chained to the same fate? Is it not inevitable? Is not the living past as it breathed once and saw and heard and felt and loved and feared and hoped as we breathe, and see and hear and feel and love and fear and hope this moment, is it not dead and gone? I have looked into eyes, which saw this scene in natural features, when there was as yet no city here, before the year 1800, those eyes have long since been closed in death, and so have all, who were consciously alive, when this venerable Parish was organized in 1802. All are gone. The soul of the event, which gives point and meaning to this centennial, the men and women and little children, the human life in all the complexity of its existence of that day has passed from earth, and we have but their dust and ashes beneath the sod, to tell us, that living men were here one hundred years ago, to engage in a transaction which brings us hither to celebrate the centennial of that event to-day. Is it not humiliating, nay distressing, to be confronted every time we look back to the distant past with the fact that we seem to be less enduring than the institutions we organize, the states we found, the buildings we erect, the books we write, the works of art we create, the machinery we construct? Is not this humiliating, distressing? Surely it is,

and this world with its many voices, and its boundless resources gives no relief. We have been, as a nation, celebrating centennials since 1875, when Lexington and Bunker Hill stirred our patriotism with the memories of the initial battles of our Revolutionary War, but the thrilling story of the hardships and stern resolves and sacrifices and heroism of our ancestors, and the memorials of the past, and the thronging crowd and the stimulating exercises of the present, withdraw attention from the real actors, the living men who dared to do and wrought, and suffered, succeeded, and died and are gone. Our thoughts are fixed upon their achievements, not so much on them but where are they ?

We think of Lexington and Bunker Hill and Paul Revere, and the lantern on the church tower, and the Declaration of Independence, and the signers, and the Constitution, and its framers. Our minds are on the actors in association with their acts and words, and thoughts, and cannot go beyond. It is impossible with earth's centennials, since the earth cannot help us. Her memorials are material, constructed out of matter in brick and stone and wood and paper and ink. Her real treasures, her stock in hand, must be here with us, the records of the past in parchment, chronicle, history, the ancient buildings, monuments, the remains of whatever kind, which survive the wreck and waste of time, are in sight, the eye reads, or sees them, or the ear hears of them. This is the sum total of earth's centennials, the dead past, laid hold of by the living present, and studied and exam-

ined and commemorated. Earth holds and enjoys the legacy, so far as it is preserved, but where are the testators, who made the bequests? "Dead and gone," respond the million voices of this world, "dead and gone." No other answer has ever come from this source and never will.

The earth is mighty, but its prowess ends with the epitaph on the tomb-stone, and its centennials are of the past, historic absolutely and exclusively. They separate the bequest from the will; the legacy from the testator. It is impossible with nature that it should be otherwise. She cannot see beyond the grave, she cannot raise the dead. All that she can do is to hold her festivals in memory of great events, and illustrious men, and sing her dirge, and chant her pæns and cease. This is earth's interpretation of a hundred years, a thousand, the great past. It is the present she celebrates, the building divorced from the architect and the mechanic; the oration and poem away from the orator and poet; the invention and discovery without the inventor and discoverer; the workman of whatever kind separated and apparently forever, from his work.

The glamour of crowds and processions and banners and music and speeches and banquets shed a radiance of glory upon these pageants, but behind and back of it all is there not the pathos of helplessness and despair?

For upon every one, who thinks and meditates, there is forced the conviction, that thought is greater than the thinker, and the work greater than the work-

man. Is not this what a hundred years seem to say, as interpreted by earth?

Now let us turn and ask what do they say as interpreted by heaven, by Him, who said "I came forth from the Father, and am come into the world, again I leave the world and go to the Father"? The speaker is our Lord and Saviour, Jesus Christ, and this centennial, which draws us together to-day, is an epoch in His life, a living Man among living men departed and on the earth.

This is Christ Church, and Christ lives in three worlds, here on earth through the Holy Spirit, who dwells in the heart of the believers. In the place of departed spirits, hades, hell, since He descended thither, and He has "the Keys of death and of hell" and where He once was He always is. And in Heaven, on the throne of God at the right hand of the Father, whither He ascended as we shall be joyfully reminded next Thursday in the Feast of the Ascension. He lives in three worlds: with us here on earth, with the blessed departed in Paradise, and with angels and arch-angels and ultimately with all the redeemed in the highest Heaven, the Palace of the King of Kings, the home of the beatific vision. Yes, we have the fact in possession on the authority of inspiration, "Christ ever liveth to intercede for us," and the proof is given to eye and ear, when at Pentecost the Holy Ghost descends, "sent" by the Son from the Father, and comes like a mighty rushing wind, which is heard in cloven tongues, like as fire and sits upon the head of each of the one hun-

dred and twenty, which is seen. "Christ ever liveth," and with Him live all, who belong to Him in all dispensations. "Now is Christ risen from the dead and become the first fruits of them that slept." "He tasted death for every man," He drew out the poison of death, when He bore our sins upon the cross, and left death without its sting. "The sting of death is sin" and when "the full, perfect and sufficient sacrifice for sin" is made, then the sting of death is gone, the dreadful reality is exhausted of its destructive power both to body and soul and only the shadow remains. Death is changed to sleep, and the substance disappears and leaves but the shadow. David saw this by the help of the spirit and he says, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff comfort me." Here is the scenery of the crucifixion, and of the resurrection, in this old pastoral Psalm. The rod and the staff are the two sticks crossed on Calvary, and the shadow of death is the umbra of the passage to the life beyond the grave. Let us turn to our Lord, and listen to what falls directly from his lips :—"I came forth from the Father" He says, "and am come into the world, again I leave the world and go to the Father." Here is the path of the living man luminously sketched for us. It is the path of the living, "growing brighter and brighter unto the perfect day." There is no death, when we couple Christ's words on the cross, when He dismissed, as a Master does his servant, His life from His body, and said "Father into Thy hands

I commend My Spirit" couple them with the expression, "again I leave the world and go to the Father." Our centennial then is explained and interpreted by our Lord, the living Head of the living Body and of the living Members of that body, "whose life is hid with Christ in God."

He, the Master, has gone before and marked the stages of His progress to the end, the right hand of the eternal Father in Heaven.

Listen, lose not a word, (1) "I came forth from the Father," the annunciation, the conception by the Holy Ghost. (2) "And come into the world" the nativity, "born of the Virgin Mary." (3) "Again, I leave the world," crucifixion, death, "crucified under Pontius Pilate." (4) "And go to the Father," the going to Paradise with the penitent thief. "To-day shalt thou be with Me in Paradise." "He descended into hell, (the place of departed spirits)." The journey is only half over, four stages yet remain. The living Christ is on His glorious triumphant progress. (5) "I came forth from the Father." The leaving Paradise and quickening His mortal body with everlasting life, when it was changed in a moment, in the twinkling of an eye and passed from the natural to the supernatural condition. (6) "And am come into the world." The resurrection, the birth from the tomb, as He was born from the womb of the Blessed Virgin Mary. "The third day He rose again." (7) "Again I leave the world." The ascension, the going away from the earth with both body and soul, before, on Good Friday, He

went away from the earth only in his soul and left His body a corpse upon the cross. Now He goes with both body and soul from this world. "He ascended into heaven." (8) "And go to the right hand of the Father on the throne of God." "And sitteth on the right hand of God the Father Almighty." This is the goal, the haven, the end. This is whither the living Christ will bring His living members, to the right hand of the Majesty on high. Thus the living Christ goes before, marks the way, opens the gates of everlasting life, draws the sting of death, sin, from the bitter cup, "tastes death for every man," shows that death is not a state, but an incident in a continuous flow of life, a shadow which falls upon the stream. Our life, our real spiritual life, "is hid here before birth and the grave," with Christ in God. We fall asleep in Jesus. We live on in Paradise with Christ. We rise with Him in the resurrection of the just, and He, who is our life, will fill us with everlasting life on the right hand, His own place, in glory and bliss in Heaven, and our joy will be the fullness of life for evermore, the beatific vision, the Great White Throne, the Lamb in the midst of the throne and the rainbow round about the throne.

What does our centennial say as interpreted by Jesus Christ, the perfectly righteous man, as our Head and Leader and Example and our God, "able to save to the uttermost," showing us the path of life in His footsteps as a man and drawing us after Himself with the cords of a man, strengthening as with the forces of Heaven, to enable us to follow Him, and

standing by one side, as our companion always, everywhere and to the end ? What light does Jesus Christ throw upon our centennial, and the hundred years, which fell between 1802 and 1902 ? They are full of life. There are really no dead in Christ. All are living. Christ, "the first fruits from the dead," is 1902 years old for us upon the earth. It is His age "Anno Domini." Those, who have fallen asleep in Jesus since one hundred years ago, are living elsewhere; their graves are with us and are our certificates that they without us cannot be made perfect. They are living outside the Palace. They are in the ante chamber. They are waiting and we with them must presently wait for others, until God wills and the end shall come. The pathway of life, bright with Christ's Presence, stretches back to the 5th of May, 1802, and in it are walking those who as officers organized this Parish, and the flock, young and old, men and women and children, who gathered within the fold ; as the path comes down through a hundred years the travelers are more in number, and then there appear one and another and more who, though hoary with age, still remain with us, and now, to-day we can say with St. Paul "we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." "The whole family in heaven," the departed, "and in earth" we who remain in the flesh. Our fathers of a hundred years ago, and ninety and eighty and seventy and sixty head the procession, and are mostly gone before. We are following after, and are still in

sight. The same stream of life carries us forward and sweeps us on. The incident of death separates us from our brethren, who have gone before, to share in other experiences, but are embraced by the same gift of life, which abides in the spirit, and must flow on forever.

Our centennial is a centennial of life, and not of death. The workmen, who wrought, as on this day, one hundred years ago, were working on the lines of life. They were making provision for institutions, which change not, and for the use of a language, which never becomes obsolete and dies. The sacraments are arteries, which convey the life of the Head to the members, and the words spoken by the corporate body are the words of the Holy Spirit.

The interpretation, which Heaven gives to our centennial is, that the thinker is greater than his thought, the orator and poet greater than their literature, the mechanic than his mechanism, and the workman than his work.

The organization of a Parish and the building of a Church, and the furnishing it with the font, and the altar, and the pulpit and the prayer desk are among the grandest works which man can do, because they have direct and immediate relation to the life beyond the grave. Yet even these divine works are inferior to the workmen, because the workman will endure forever, when church building and font and altar will disappear.

Let us congratulate ourselves that as regards Christ Church, Hudson, in its parochial organization and

splendid church building and equipment and rectory, and other possessions, we inherit the legacy which has grown from humble beginnings to the grand proportions which we now witness around us, and we also have with us in the same grasp of life those who have bequeathed to us this goodly heritage. We can give account of them, as instructed by Him, "who was dead and is alive again forever more, death hath no more dominion over Him." Think, my brethren, how all else has changed in a hundred years, except three things, man in essential nature and the family, as God makes it, and that of which the family is God's selected symbol and type, His Church. These have not changed, and they hold together in one, as cords which bind and cannot be severed, the 5th of May, 1802, and the 5th of May, 1902. Our bodies, minds and spirits are precisely what our ancestors were, who, as on this day and near this spot, a hundred years ago, organized this Parish. They represented by God's allotment and appointment families, as we do to-day. Around their hearts, as around ours, the divine hand bound the ties of kindred, which no man can sever, the relationships of family life, the bonds of parents and children, and of brothers and sisters. And back of both, and beneath both are the everlasting arms of the Fatherhood of God in His Family, the Church. Into this eternal home, as into its type and symbol, the earthly home, we enter by birth. "Except a man be born again he cannot see the Kingdom of God." "Our Father who art in Heaven." We have not received the spirit of

bondage again to fear, but ye have received the spirit of adoption, whereby we cry "Abba, Father." The eternal home bridges the apparent chasm between time and eternity. Its abutments are the Font and the throne of God, and its roof-tree shelters God's children here on earth, while they remain, shelters them in death and the grave and Paradise, and its many mansions await them, "made ready" for them by their Saviour, after the resurrection in Heaven.

All church buildings and chapels, consecrated as the abiding places of the Blessed Trinity for man's benefit on earth, are apartments of the one temple of God here below, and they together constitute the one homestead of His spiritual children, while they remain in this world. The Jewish Dispensation had but one temple in Jerusalem, because the Jewish church was limited in its scope to a single race, the Christian Dispensation has many temples all over the earth, because it is for all races and kindreds and people ; it is the universal, the Catholic Church. It matters not how immense and spacious the building may be in the fabric of a grand Cathedral, or how humble and small in the form of a little village church, or rural chapel, the intrinsic value is the same, that is always measured by the greatness of Him who dwells within, and the occupant in all places set apart to His Name, is in all cases God. This glorious temple then, intermediate between the majestic Cathedral and the modest mission church, or chapel, is "the House of God" where he vouchsafes to abide, that He may minister to us men, you and me, Divine hospitalities ;

here in the Font He gives the heavenly birth ; here in confirmation He bestows the Holy Ghost ; here in Holy Matrimony He sets forth the mystery of the union of Christ with His Church and creates the type and symbol of the eternal home ; here in the sacrament of the altar He shows forth the death of His dear Son until He come and nourishes His children with the spiritual food of the crucified Redeemer's Body and Blood ; here He teaches His family to learn the alphabet of love, and to speak the same language in the use of common prayer ; and here He differentiates in the most striking and emphatic way the hospitalities of His house, "His Palace," from those of all earthly habitations and homes. This world provides for all temporal needs in shelter and food and entertainment, and goodly learning and material luxuries, and the choicest delicacies for body and mind, but when death comes, its hospitality ceases, because it must. It can do nothing for the corpse but provide it with a shroud and a coffin, and a grave. No institution of earth, however grand and great, has an open door for the body, stiff and cold in death, save the dissecting room, and its welcome there is one of humiliation and destruction, not of benediction and life. Houses of Parliament, Capitol, University, College, Lyceum, Library, Palace, stately mansion, private dwellings, grand and humble, all alike say to the funeral procession, "do not halt at our doors, we can do nothing for a corpse, we have no hospitality to offer the dead, go further, and seek entertainment elsewhere, if you can find it."

Thank God we can go further, and find what we crave and yearn to have with all our hearts. We go on to God's House and there at the door He meets the corpse in the person of his ambassador, the Priest, the Pastor, and greets and welcomes it with the words, the blessed words of good cheer and good hope, "I am the resurrection and the life ; he that believeth on Me shall live though he die, and whosoever liveth and believeth on Me shall never die." This is the hospitality of God's House, of Heaven.

There is nothing like it elsewhere on earth. It is the one bright spot amid the scenery of death, it brings the light of this world, which has apparently gone out, into touch with the light of everlasting life, and both are shining, the light of mortal life in memory, and the light of eternal life in faith, the less is swallowed up in the greater, but both are shining and leading on and up along the pathway of the just to the throne of God, our Father in Heaven, and there is no night there ; there "the day, which the Lord hath made" reigns supreme and for evermore. It is the eternal day of victory, and of glory, and of bliss. In the light of these reflections, tell me how our centennial appears? Is it not full of life and light? Thither within the shelter of this sacred building, or its venerable predecessor, have been borne the bodies of the organizers and founders of this Parish, and of its older members and many more besides, of the former Rectors who are gone, and the renewers and rebuilders of the Parish Church and worthy men and women and darling babies and children, a great mul-

titude, God bless them all, and on them and over them shines the light of the resurrection, and we this morning hold them in memory as living, living now, more energetically and truly than they ever lived while here, where we now are. They are greater than their works. They are the workmen, and they do but "rest from their labors," and their works follow them—we are here to commemorate one of their works, done one hundred years ago, and in this Palace of life, for there is no death here, it is shut out by the divine Host, who always stands at the door and cries, "I am the resurrection and the life." This is the Palace of the Lord God, death reigns without, but not here, life reigns here. The shadow of death falls, but it is only the shadow, and it fell on Him first, and we need fear no evil, since He is with us, and especially, when He breaks the silence and speaks to us personally and individually, and says, "I am the resurrection and the life." This is "the Palace of the Lord God," and it is, if it be His, it must be, the Palace of life. Our centennial is bright with life, and we are happy in the company of the living. The finger of decay, decadence and death has been and is upon the things without, on nature even and man's work. The Hudson of 1802 was a vigorous infant, borrowing its hardihood and thrift and vitality from the sailors' homes of Nantucket, and the rocky coasts of Massachusetts. It grew with amazing rapidity for those times and before 1820 gave promise of being one of the largest commercial centres in the Union. Its ships were

seen in many and distant seas, and its trade, led by the whale fishery brought rich and profitable cargos to its wharves and warehouses, and made it a port of entry of the largest magnitude in business before 1830 was reached.

Hudson grew and prospered until changes of condition came, through inventions and discoveries, which altered its relations to the great outside world, which checked its business prospects, and discounted its advantage of being at the head of ship navigation on the majestic river, with which it shares its name.

These changes from rapid to slow growth, and then of apparent cessation of progress, were the results of no fault on the part of the citizens of this goodly city. They were inevitable. No human sagacity could have foreseen the future, and no human enterprise and pluck and courage could have pushed the advantages, which Hudson enjoyed from 1820 to 1835, at a pace, which would have enabled her to hold her own with outside centres more favorably situated, to reap the benefits of steam and electricity and new material for man's consumption and use. It was not the fault of Hudson's citizens of those former days, that she did not maintain her importance of place and dignity of position.

It was a mightier hand than man's, which held her in check, and she was compelled to submit to the effect of changes, over which she had no control, which interrupted and almost stopped her growth. The years run on and other changes came with social and political issues, and Hud-

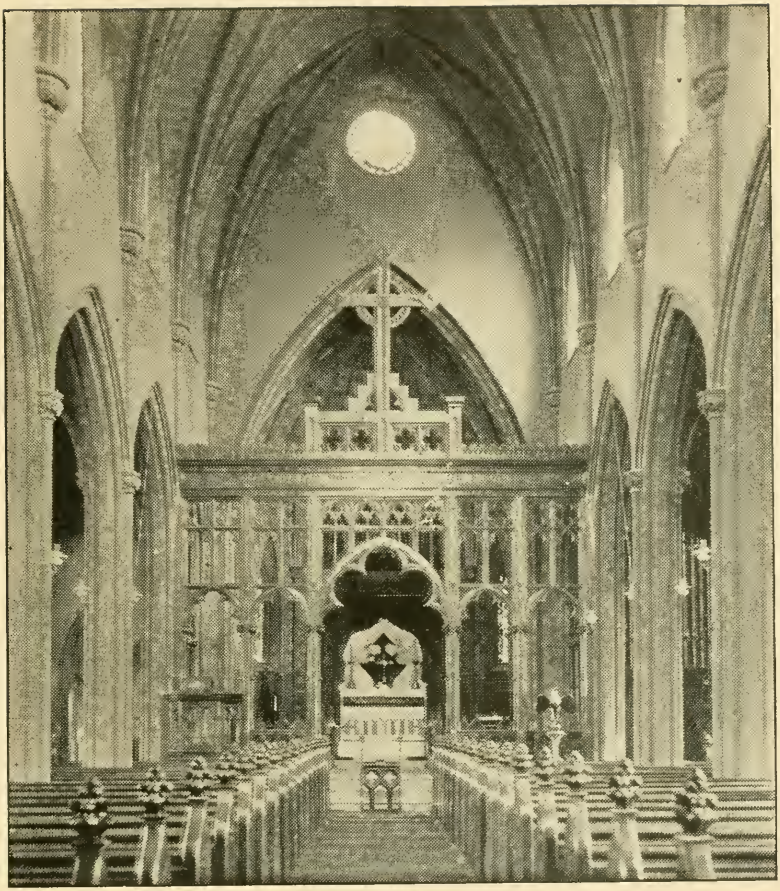
son has her troubles, when anti-rent was ram pant, and her triumph, when for a time the steam whistle bade the train halt at her station, as the temporary terminus of the still experimental railroad line. The years run on, and 1850 and 1860 are reached, and the speaker is almost in sight, and he mentions himself not to speak of himself, but to introduce his predecessor, the Rev. William Watson, and bestow upon him, and those who wrought with him so wisely and well, a word of well deserved praise. This stately Church, with its exquisite tower and spire, its spacious nave and lofty clear-story, was for the time and condition of the city very costly, and it is, and will ever remain while it stands, exquisitely beautiful. How was it done? Aid it is true came from without and cöoperation generously helped the Rector, but he, William Watson, was the inspiration of the undertaking, and the leader in the work until it was finished, and surrendered in consecration, to become "the Palace of the Lord God," and here it stands to-day, a monument of his devotion and perseverance and patience, and faith, and love. He built meanwhile in the hearts and souls of his flock by his example and precept an inner temple of holiness unto the Lord. I say this much of this one Rector, because, through this stately edifice, he preeminently and conspicuously connects himself with the solemnities of this day. I would fain speak of other Rectors, who richly deserve our praise, and hosts of laymen, whom I knew and loved, but time and your already tried patience will

not permit. My tenure of office here was very brief, not quite one year. I went away reluctantly at the desire, almost the command, of my Bishop, to lead, as he felicitously termed it, "a forlorn hope," in a larger city. Never until this day has it been publicly said, that it was not my wish to leave my flock in Hudson, and the work which by God's blessing was prospering under my hand, but my superior officer bade me go, and I went.

I dare not trust myself to tell you of my loneliness as I stand here in your presence, the present flock of Christ Church, Hudson, and think of the hosts of loyal hearts and true, which were beating around me with the pulsations of this mortal life, when I was the Priest and Pastor, almost forty years ago. You have taken their places, like ranks in a moving procession, and with me are marching on to join them, as the portion of the one family in heaven, who have left this world and are gone before to wait. I must hasten on to my conclusion and it is anticipated, for it is mine as well as yours. I am one of you to-day. This is a day of life, not of death. It closes a hundred years and it is full of the life of this world. The other boundary is at the beginning, and it brings into memory, and presents to view those who by God's will, are living in "the world," as we now say, "to come." All is life, the beginning and the end, and all that lies between. Death has no place as a state, a condition, that abides with a Christian. It is only an incident, an experience, which passes.

In the midst of this abundant life I congratulate our Priest and Pastor and Rector, who now has charge of this venerable Parish, and I congratulate the Wardens and Vestry and people of this Parish, who are permitted to look forward, not back, upon the noble men and women, and youths and maidens, who fill the ranks of the procession, which has advanced into the confines of "the better country." It is a blessed privilege, and a great honor, to be numbered with such worthies. I congratulate you that you have one and all the spirit of devotion and reverence, and sweet charity to beautify this sacred edifice, where the King of Kings delights to abide for our sakes, that He may bless us, and hold out to us the golden sceptre of His good will and protecting care and forgiving love, to beautify, I say, this Palace of the Lord God with costly gifts. And last, not least, I congratulate the Bishop of this Diocese, that he has the oversight of such a flock, and parish, and wardens, and vestrymen, and such a Rector as belong to Christ Church, Hudson, now this day one hundred years old. And may I not add I congratulate you all that you have such a Bishop, who is tenderly connected with this Parish in the honored name which he bears, William Croswell, the son of Harry Croswell, once Rector of this Parish. Both father and son were Godly men, and lights in their generation, with whom it is an honor to be associated, and a stimulus to holy living, and a close walk with God in the performance of duty and loyalty to the faith once

delivered to the Saints. This is a day of life, the centennial, which gathers together in one the life of a hundred years, the life of the departed and the life of us, who remain. The same life in different conditions of existence, and associated and held as a unit by the organization of Christ Church, Hudson, May 5th, 1802. Thanks be to God.



MEMORIAL SCREEN

Special Prayers used at Benediction of Screen

Grant, we beseech Thee, Blessed Lord, that whosoever shall draw near to Thee in this place, to give Thee thanks for the benefits which they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that Thou mayest accept their bounden duty and service, and vouchsafe to give whatever in Thy infinite wisdom Thou shalt see to be most expedient for them: all which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. Amen.

"O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order," and before whom are offered the golden vials full "of odours which are the prayers of the Saints;" unite our imperfect praises with their pure worship, that "with angels and archangels and with all the company of Heaven, we may laud and magnify Thy glorious Name," through Jesus Christ our Lord. Amen.

O Holy Father, who didst accept the most Holy Sacrifice which Thy dear Son offered upon the Cross to take away the sins of the world; accept, we pray Thee, the Memorial of that Sacrifice in which He

bade us to show forth His death until He come; that in the Priests who minister at this Altar, He may plead with Thee, in the prevailing power of His intercession, the merits of His Precious Death ; and that to the faithful who shall receive here the gifts and creatures of Bread and Wine, He may, by the power of the Holy Ghost, grant the spiritual partaking of His Body and His Blood, that they may taste and see how sweet the Lord is, and through the pardon of their sins and the strength of Thy grace, may come at the last to sit down and eat meat in the Kingdom of God, and to drink of the Well of Thy Pleasures as out of a river; through His merits who died and rose, and ever liveth to make intercession for us, Thy Son, our Saviour Jesus Christ. Amen.

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

Blessed be Thy Name, O Lord our God, that it hath pleased Thee to put into the hearts of Thy servants to begin an House to Thy worship and service. Bless, we humbly beseech Thee, all those by whose pains, care and cost this work is happily begun. Bless their families and their substance. Remember them concerning this kindness, that they have showed for the House of their God. We humbly be-

seech Thee that what is offered to Thee in its imperfectness may in time, Thy good time be raised to its fair sanctity. And grant that all who shall enjoy the blessing of this place may use it right thankfully to the glory of Thy Name, through Jesus Christ our Lord. Amen.

O God, Whom heaven and earth cannot contain, Who yet humblest Thyself to make a habitation here among men, where we may continually call upon Thy Name; visit, we beseech Thee, this place with Thy loving kindness, and cleanse it by Thy grace, that all who shall call upon Thee herein may feel Thy mercy and find Thy protection, through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the chosen vessels of Thy grace and the lights of the world in their several generations ; most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith and obedience to Thy holy commandments, that, at the day of the general resurrection, we, and all they who are of the mystical Body of Thy Son, may be set on His right hand, and hear that His most joyful voice : "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Grant this, O Heavenly

Father, for the love of the same our Saviour Jesus Christ. Amen.

Blessed Lord Jesus Christ, who hast promised the Ministers and Stewards of Thy mysteries that their blessing of Peace shall rest upon the Sons of Peace ; be pleased to sanctify and hallow this house which we now offer unto Thee ; that as the savour of Thy good ointments filled the house of Simon the leper, so Thy Holy Name, which is as ointment poured forth (in Thy Word and Holy Sacraments) may ever purify and bless it, to the building up of Thy Spiritual House, the training and nurture of Thy sons and daughters, and the enlargement of Thy glorious Kingdom. Cleanse it from all pollution and desecration, and purify the hearts and minds of all who shall frequent these courts, that they may be living temples of the Holy Ghost ; and that Thou mayest dwell in them, and walk in them and be their God, and that they may be Thy people, who ever livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

The Memorials

In commemoration of the Centennial Celebration a number of handsome memorials have been contributed, the voluntary gift of the screens and pulpit proving an addition of artistic as well as sentimental value. These are made of quartered oak, with hard wood finish, divided into five arches especially in

memory of the rectors of the Church living and dead for the first one hundred years, the parclose screens being the same memorial to the Wardens and Vestrymen. They were contributed by the present and former members of the Parish, and the gift is more remarkable from the fact that not a single contribution was solicited.

Much of the work is hand carving exquisitely done, and so skilfully has it been planned that there is the most perfect harmony between the Church proper and the beautiful gift. The names of the Rectors are inscribed on brass tablets in the centre screen, and the names of the Wardens and Vestry for the first century are on similar tablets, on the parclose screens. The designs for the screens and pulpit were made by Henry M. Congdon & Son of New York and the work was executed by George Spalt of Albany. The brass plates were the gift of Edmund Spencer of this city. In connection with the erection of the screens and pulpit some alterations were made in the marble steps, giving more room for the choir, and eight clergy stalls have been presented as a special gift in honor of the memory of Rev. William Watson, who was Rector of the Parish at the time the present edifice was built.

Another magnificent present is a large receiving alms basin, given by Dr. W. K. Simpson of New York, in memory of his mother. It is of brass with a large cross and vine of copper with passion flowers of silver, the work of the Gorham Manufacturing

Company of New York. Another generous donation was made on Sunday in the presentation of $1,000 to be invested, the interest to be used in caring for the altar under the direction of the Rector of the Parish.

Sunday's Services

Holy Eucharist at 7:30 A. M. was in charge of the Rector, Rev. Sheldon M. Griswold. The morning prayer at 9.30 A. M., conducted by Dr. Griswold, was a service especially for children, at which time Bishop Seymour, who was Rector of this Parish in 1862 and 1863, gave a charming address to the little ones. The service at 11 A. M. was impressive and solemn, the seating capacity of the beautiful church being taxed to its limit, Bishop Doane of Albany pronouncing the benediction on the memorial screens, pulpit and basin for the alms, and afterwards preaching an eloquent sermon. The Holy Eucharist was celebrated by Bishop Seymour of Springfield, Rev. Dr. Hopson, of Annandale, acting as Gospeller, Rev. Dr. Griswold as Epistler and Server, and Rev. A. E. Heard as Chaplain to the Bishop.

In the evening Bishop Doane confirmed a class of 47, and preached the sermon, which was an eloquent discourse and listened to with interest by another large congregation. Dr. Griswold and Rev. Mr. Cook, Rector of All Saints, assisted in the service.

The Music

The music on Sunday and during the remainder of the celebration was under the direction of Edwin C. Rowley, who is also organist. Mr. Rowley spent much labor and time in preparing his very competent choir for this event and his efforts were more than rewarded.

Guests from away

The clergy who were present during the week were Bishop Doane of Albany, Bishop Seymour of Springfield, Rev. Paul Birdsall of Grace Church, Albany ; Rev. James Caird of The Church of the Ascension, Troy; Rev. Dr. Carter of the Cathedral, Albany; Rev. Dr. G. B. Hopson of Annandale; Rev. C. T. Blanchet of Philmont; Rev. Dr. Prall of St. Paul's, Albany; Rev. E. P. Miller of St. Luke's, Catskill; Rev. Charles H. Hathaway of Stockport, Rev. W. E. Johnson, of the Church of the Redeemer, New York ; Rev. James W. Smith, of St. Paul's Kinderhook; Rev. W. W. Battershall, D. D., of St. Peter's, Albany; Rev. A. S. Lloyd, Secretary of the General Board of Missions; Rev. Edgar A. Enos, D. D., of St. Paul's, Troy; Rev. James A. Smith, Curate of St. Paul's, Troy; Rev. F. S. Sill, D. D., of St. John's, Cohoes; Rev. C. M. Knickerson, D. D., of Trinity, Lansingburgh; Rev. John C. Tebbetts, of

St. John's, North Adams; Rev. Charles M. Hall, of Holy Cross, Kingston; Rev. A. R. Hageman, of Holy Innocents, Albany; Rev. T. B. Fulcher, of the Cathedral, Albany; Rev. W. C. Prout, of Christ Church, Herkimer, and Rev. William Cook, of St. Augustine's Church, Ilion, the latter three having been assistants at Christ Church at different periods.

Monday, May 5th, 1902

Just one hundred years ago the Parish was incorporated and on this day the following services were held :

Holy Eucharist, 7:30 A. M. Morning Prayer, 9:30 A. M. Te Deum, Holy Eucharist and Sermon, 11 A. M. The Bishop of Springfield preached the sermon, the full text of which will be found on previous pages.

Rev. Dr. Griswold was Celebrant at the early morning services, and at the 7:30 service the members of the class who were confirmed on Sunday evening partook of their first communion.

At 11 A. M. Bishop Doane was the Celebrant, Rev. Dr. Enos, of Troy, Gospeller, and Rev. Dr. Griswold Epistler and Server.

In the evening the Rev. Dr. and Mrs. Griswold held a reception at the Rectory to the members of the Parish and visiting clergy.

List

of

Rectors, Wardens and Vestrymen

1802--1902

Rectors of the Parish

1802–1807--Rev. Bethel Judd, D. D.
1808–1811--Rev. Joab G. Cooper.
1811–1814--Rev. Joseph Prentis.
1814–1815--Rev. Harry Croswell, D. D.
1815–1819--Rev. Gregory Bedell, D. D.
1819–1832--Rev. Cyrus Stebbins, D. D.
1832–1833--Rev. Edward Andrews.
1833–1834--Rev. William D. Cairns.
1834–1840--Rev. Isaac Pardee, D. D.
1840–1844--Rev. Pierre Teller Babbit.
1844–1850--Rev. Isaac H. Tuttle, D. D.
1850–1862--Rev. William Watson. Builder of New Church
1862–1863--Rev. George F. Seymour, D. D., LL. D.
1864–1869--Rev. William Ross Johnson.
1870–1871--Rev. Curtiss T. Woodruff.
1872–1875--Rev. Theodore Babcock, D. D.
1876–1879--Rev. R. E. Terry.
1879–1890--Rev. John C. Tebbitts.
1890–1902--Rev. Sheldon Munson Griswold, D. D.
1902- Rev. John Nicholas.
-1909 Rev. T. M. Riley, D. D.
1909- Rev.

Wardens

John Powel	1802–1804	1805–1807
Hezekiah L. Hosmer	1802–1804	
John Talman	1804–1805	1809–1835
John Thurston	1805–1809	
William E. Norman	1807–1811	
Jacob R. Van Rensselaer	1812–1831	
James Mellen	1831–1840	
Cyrus Curtiss	1835–1846	

John Crissey	1840–1841	1861–1878
Ichabod Rogers	1841–1861	
Silas Sprague	1846–1858	
Frank Punderson	1858–1861	
Robert B. Monell	1861–1892	
William B. Skinner	1878–1899	
Henry J. Barringer	1892–1896	
John P. Wheeler, M. D.	1896–1901	
John M. Pearson	1899	
William H. Scovill	1901	

Vestrymen

James Hyatt	1802–1809	
John Talman	1802–1804	1805–1809
Henry Malcolm	1802	
Henry Diblee	1802	
John Kemper	1802–1803	
Chester Belding	1802–1803	1808–1810
	1823–1832	
Richard Bolles	1802–1803	1805–1806
James Nixon, Jr.	1802–1808	1811
John Kenney	1803–1809	
John L. Lacy	1803–1805	
Samuel Plumb	1803–1807	1809–1810
	1811–1821	
John Powel	1804–1807	
John Thurston	1804–1805	
Richard M. Esselstyne	1805–1807	
H. L. Hosmer	1805	

Noah Gridley	1807–1811	1822–1823
Thomas Jenkins	1809–1811	
Josiah Olcott	1809	
Silas Stone	1810–1835	
L. Van Hoesan	1810–1811	
John Bennett	1811–1812	
William B. Ludlow	1812	
John W. Edmonds	1821–1824	
Edwin C. Thurston	1821–1822	
Patrick Fanning	1821–1823	
Robert Taylor	1822–1823	1824–1827
Archibald Doan	1822–1825	
John M. Flint	1823–1825	
Ezra Reed	1823–1825	
James Miller	1824–1831	
Henry Adams	1828–1832	
Samuel Borland	1823–1834	
Cyrus Curtiss	1823–1835	
E. Huntington	1831–1836	
Charles Darling	1823–1825	1826–1846
	1860–1866	
Ichabod Rogers	1825–1841	
Frank Punderson	1825–1834	
Silas Sprague	1833–1836	
John Crissey	1834–1840	1841–1850
	1853–1861	
Jonathan Stott	1834–1846	
Ambrose L. Jordan	1835–1839	
Harvey Rice	1835–1846	
James Fleming	1821–1826	1827–1831
	1836–1845	

William Luch	1839–1842	
Darius Peck	1840–1854	
Milo B. Root	1845–1852	
Samuel J. Clark	1846–1864	
Harry Jenkins	1846–1849	
George Storrs	1846–1853	1858–1862
	1868–1870	1872–1877
Richard Atwell	1846–1847	
Peter G. Coffin	1847–1859	
Robert B. Monell	1849–1861	
William B. Skinner	1850–1878	
Gilbert F. Everson	1852–1859	
James P. Mellen	1854–1860	
Henry J. Barringer	1859–1892	
Joseph Benson, Jr.	1859–1864	
Joseph Moseley	1861–1877	
William H. Cookson	1861–1869	
George W. Gibson	1862–1870	
Theodore Miller	1864–1870	
William I. Peak	1864–1868	
Horace R. Peck	1866–1870	
M. Hoffman Philip	1869–1870	
E. W. Kimball	1870–1884	
Warren C. Benton	1870–1872	
James M. Punderson	1870–1881	
John P. Wheeler, M. D.	1870–1896	
Edward J. Hamilton	1877–1883	
Leonard J. Rossman	1877–1884	
Alexander R. Benson	1878–1879	
Charles Alger	1878–1880	
John M. Pearson	1879–1899	

Smith Thompson-------1880–1891
Arthur C. Stott---------1881–1894
Charles W. Bostwick----1883
Clarence L. Crofts------1884–1900
Frank T. Punderson----1884–1900
James A. Eisenmann----1891
Samuel B. Coffin--------1892
Herman Livingston-----1894
Rev. Albert E. Heard---1896
Richard A. M. Deeley---1896
William H. Scovill------1899–1901
Stanley Y. Southard----1900
Edmund Spencer -------1901

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